RELIGIOUS INTELLIGENCE

Ministerial and Church Movements.

Religious Intolerance and Persecution in Turkey.

The Public School Controversy-Correspondence.

PROGRAMME OF SERVICES TO-DAY.

Divine service and sermons this morning and evening by Rev. Dr. Flagg in the Church of the

Mr. E. V. Wilson will speak for the Spiritualists in Armory Hall, Clermont avenue, Brooklyn, this

In the Church of St. Mary the Virgin the exercises will commence at nine o'clock with a 'low' celebration, to be followed with a "high" celebration at eleven and vespers in the afternoon.

Divine service in the First Reformed Episcopal church this morning, afternoon and evening. Children's church in the alternoon. Rev. W. T. Sabine will preach.

"The Resurrection of Christ not a myth, but a fact, and a fact demonstrating the divine origin f Christianity," will be demonstrated to-day in the Clermont avenue Universalist church, Brooklyn, by Rev. H. R. Nye. In the Anthon Memorial church Easter services

will be held this morning and alternoon. Children's service in the afternoon. Rev. R. Heber Newton will preach. The Rev. J. Tuttle Smith will minister to-day to

school festival will be beld in the afternoon Special Easter services will be held in the Church of the Disciples to-day. Rev. Henry Varley will preach there in the morning and Rev. George H. Hepworth in the evening on "A Great Revival and What Came of lt."

the Church of the Holy Sepulchre, A Sunday

"The Historical and Moral Aspects of the Resurrection" will be considered in All Souls' church, Brooklyn, by Dr. Porteous to-day. Dr. Ewer will officiate at all the services in St.

Ignatius' church to-day.

Easter services will be conducted this morning, afternoon and evening in St. James Protestant

Episcopal church. This morning and evening, at the People's Service, Rev. S. H. Tyng, Jr., D. D., will preach in the Church of the Holy Trinity. In the afternoon Rev.

E. H. Kettell will preacu.

In the Church of the Redeemer a sunrise service will be held at seven o'clock A. M., a choral at the regular hour and carols in the evening. Rev. J.

W. Shackelford, rector. The Church Triumphant professes to meet at No. 82 Fifth avenue this afternoon, when doubts regarding the resurrection will be brushed away. "In what sense can Christ truly be called the Savior of men?" will be asked and answered this morning in the Church of the Messiah, by Rev. W. R. Alger.

The Rev. E. H. Kraus will preach in St. Ann's church this evening.

The church and mission Sunday schools of the

Church of the Atonement will hold their annual meeting this afternoon. Rev. C. C. Tiffany will officiate this morning in the Easter service. This evening the Rev. C. C. Tiffany will preach

in the Church of the Holy Apostles before the Young People's Association. Easter music by seventy voices. Preaching in the Presbyterian Memorial church

this morning by Rev. Dr. Robinson; sacramental service this afternoon, and a praise service with addresses this evening. A lecture and concert will be given this evening

in St. Alphonsus' Roman Catholic church, Brook-

Mrs. Lowry, the converted actress and now very successful evangelist, will speak in the Methodist Free Tapernacie this morning and evening.

The Madison square Memorial Presbyterian church in Tairtieth street, near Third avenue, will be dedicated to-day. The Paster, Rev. C. H. Payson, will preach in the morning, Dr. Adams in the atternoon, and in the evening addresses will be delivered by Drs. Murray, Schaff, Vincent and

In the Laight street Bantist Mission church the Rev. Halsey W. Knapp will preach this morning

The Rev. W. B. Merritt will preach at the usual nue Reformed church. The Scotch Presbyterian church will be minis-

tered to this morning and afternoon by the Rev. S. M. Hamilton. Dr. Waterbury will preach in Association Hall

this evening.
Dr. Reid, the missionary secretary, will occupy the pulpit of the Seventh street Methodist Episcopal church this morning and Rev. W. Bottome

In St. Thomas' Protestant Episcopal church a se mon will be preached this morning and a chil-

The Rev. James M. King will preach an Easter sermon this morning in the Fifty-third street Methodist-Episcopal cauren. He also preaches in the

At the Willett street Methodist Episcopal church the Rev. J. V. Saunders will preach this morning on "The Resurrection of Christ," and in the evening to young men on "The Young Man's Pleas

In the Tabernacie Baptist church Rev. James B. Hawthorne will preach an Easter sermon this morning and in the evening will deliver a discourse on Paul's Willingness to preach the Gospel

even at Rome. Services at the usual hours to-day in the Eighteenth street Methodist Episcopal church, Rev. M. S. Terry, pastor.

Rev. Henry Varley will preach in the Rink this evening, when the further services for the week will be announced.
"The Risen Christ" is the Rev. Robert Cameron's

theme this morning in Grace Baptist shurch. Rev. J. W. Barnhart will preach this morning and evening in Forsyth street Methodist Episco-

The Rev. W. H. Pendleton will minister in the Fifty-third street Baptist church this morning and evening at the usual hours,
"The Complices of the Crucifixion" will be con

sidered this morning in Calvary chapel before the French Reformed church.

Dr. Armitage will preach at the usual hours to

day in Fifth avenue Baptist church on "The Resur-An Easter service will be held to-day in Beekman Hill Methodist Episcopal church, and this

evening Rev. W. H. Thomas will preach about In the hall, No. 67 West Thirty-third street, this evening E. V. Wilson and J. V. Mansfield will give scances and address the Progressional Spirit-

An Easter service will be held in All Saints' Protestant Episcopal church this morning; children's church and confirmation by Bishop Potter in the afternoon and sermon by Rev. W. N. Dunnell and distribution of flowers to the sick in the

In the Church of the Disciples of Christ the Rev. D. R. Van Buskirk will preach this morning and

Eternal" in Christ church at the early morn ens regular hour of morning worship and in the ning on "The Holy Dead,"

In Calvary Baptist church the Rev. R. S. Arthur will hold services and deliver sermons appropriate

The Rev. James M. Pullman will preach an Easter sermon in the Church of Our Saviour this morning, and this evening will continue his familiar talks to joung people on "Worship." the Rev. W. W. Hammond will preach in the Berean Baptist church this morning and evening. In 'Washington square Methodist Episcopal church the Rev. W. P. Aubot: will preach this

morning and evening at the usual hours. At the South Baptist church the Rev. Dr. Osborne will preach this morning and evening. Allen Street Presbyterian church will be minis

tered to to-day by Rev. George O. Phelps. At the Church of the Strangers Dr. Deems is to preach at the usual hours this morning and even-

A Spiritual conference will be held in Barvard rooms this afternoon and evening.

RELIGIOUS LIBERTY IN TURKEY. The following communication from the Hon. John B. Hay, late Consul General of the United States in Syria and Palestine, will be read with interest. It lays open to public notice the base-ness and the depravity of the Ottoman government, revealing its natred of religious toleration while professing to the world that it is governed by "liberal institutions," and that "religious liberty" is practised in the widest sense of the term. This letter should rouse our government to a the Christian governments of the earth by a semi-barbarous people, kept together only by the forbearance of the Curistian governments of Europe and America:-

TO THE EDITOR OF THE BERALD:-The following official statement has been issued by the Porte in relation to the refusal of the sul-tan to receive a deputation of the English Evan-

by the Porte in relation to the refusal of the Sultan to receive a deputation of the English Evangelical Alliance:—

"The formal Jemand which was made for an audience of the Sultan on the part of the deputation of the Evangelical Alliance and to be declined, as such a requisal was without precedent and because the grievances the deputation wished to lay before His Innertal Majesty have no serious foundation. In reality the four points of compliant put forward by the deputation were most thorougaly related by the Ministers of the Sultan. The arrests of Christians which the deputation represented as measures of intolerance were rendered incumbent on the Turkish authorities as the persons arrested were oftoman subjects, who, by changing their religion, sought to evade military service. Other grievances similar to the above are based upon an erroneous interpretation of perfectly legitimate measures of public order and police, of which the authorities are entirely justified in availing themselves in a country governed by theral institutions. It is well known that religious liberty is practised in Turkey in the widest acceptation of the term."

MISREPRESENTATION. I cannot allow the readers of your valuable journal to suppose that the foregoing official statement, issued by the Porte in relation to the refusal of the Sultan to received a deputation of the Evangelical Aliance, is to be accepted as a truthful representation of religious toleration in Turkey. The statement declares, "The arrests of Christians which the deputation represented as measures of intolerance were rendered incumbent on the Turkish authorities, as the persons arrested were

Ottoman sujects, who, by changing their religion, sought to avoid mintary service." This is a direct misrepresentation of facts.

The arrests almided to occurred at Latakia, Syria, where five teachers employed by the Reformed Presbyterian Mission were rudely solzed at night ou the Mission premises, in Bhamra, and marched off to Damascus in chains like common micros. Their crime was that of being Christians marched off to Damascus in chains like common icious. Their crime was that of being Christians and of teaching the Bible to the heathen Ansarijeh. The Porte strives now to gloss over these transactions by declaring that these men had been draited into the army. Christians are exemited by law from the conscription, and these men had professed Christianity for many years; indeed, one of them was brought up in the Mission. How then can the Porte with trath state that "the persons ariested " by changing their religion sought to evade military service?" They did not declare themselves Christians merely because they had been notified that the draft was to open forced, and they would never be accepted by the missionaries as Christians on such grounds. The first intimation they received of their liability to military service was their sudden arrest, in an inegal manner, by the soldiers of the liability to military service was their sudden arrest, in an inegal manner, by the soldiers of the liability to military service was their sudden arrest, in an inegal manner, by the soldiers den arrest, in an lilegal manner, by the soldiers of the Porte. There are many circumstances connected with the arrest of these unoffending teachers that reflect severely upon "a country governed by liberal institutions." Here are the lacts from an eye-witness:—

LATARIA, Oct. 23, 1374.

Satan, in the form of Turkish soldiery, is going about seeking who he may devour. Last week the soldiers went to Bhamra, broke into the Mission premises and captured Yuses and sateem, and three other Protestant men, who have been employed as teachers for a number of years. They threatened to tear down the Mission Rouse. of years. They threatened to of years. They threatened to soon House. They commander wrote out a paper purporting to be writened to they did not want a school.

Mission House.

The commander wrote out a paper purporting to be written by the villagers, saying they did not want a school, and then compeled the people to sign it. They went to the house of another teacher, but he escaped. One of the soliciers seeing his aim as he field, fired a shot at him, but fortunately missed him. He took out another cartridge to reload, but it leid from his hand. This gave Yacoub time to pass out of his reach. He field to Larakia, and is here in the Missionheid.

The soldiers beat the wife of Saleem, took everything they could carry oik and what they could not they destroyed. They took the five men to a village half a mile beyond Bhama. They found the mon reading their testument, "What!" said the soldier, will you dare to read your Christian books when you are in our hands?" And they ordered them to be put in chains. Hely called they ordered them to be put in chains. Hely called they ordered them to be put in chains. I hely called they ordered them to be put in chains a young man; it is a proposed to be a supposed to the put in chains. They called they ordered them to be put in chains. I hely called they ordered them to be put in chains. I have no more viousle." He replied: "I am in my eligier no more viousle." He replied: "I am in my eligier no more viousle." He replied: "I am in my eligier no more viousle." He replied: "I am in my eligier no more viousle." He was mandeliately ordered under guard.

This week the men were made to walk down to La-

treaty.

Ocronse 7.—We have just heard to-day that Saleem is sick with favor. Any thing sent from the Mission, or any thing done to help the men, only enrages their chemics against them.

any thing done to help the men, only enrages their elemies against them.

The matter of the arrest of the Latakia teachers and violation of the American Mission premises is still under investigation by the United States Legation at Constantinople, through its Dragoman, now in Syria for that purpose. The following extract, from a recent Constantinople journal, states he does not concur in the Turkish report of the affair:—

Our Dannescus correspondent writes, under date of January 25:— M Baraczi, dragoman of the American Legation, arrived the Cysterian from Beyrout, had an interview with the Cysterian from Beyrout, had an interview with the Cysterian from Beyrout, had an interview with the Cysterian from Envise was shout to return to Constantinople by the last bowns shout to return to Constantinople by the last bowns and telegraphic orders, just when surving, to remain in Syria. It is understood that he does not concur in the report of the affair brought back by the Turkish official from Latain and published in the official papers."

MORE TOLERATION.

MORE TOLERATION.

This is not the first arrest of Protestants made at Latakia, as shown by the following facts in

This is not the first arrest of Protestants made at Latakia, as shown by the following facts in biter:

First—That the 15th of May, 1873, the Governor of Latakia addressed a letter to the American Vice Consult there, demanding not only the sout-ing of a long-established school, but the removal of the teacher and his lamily from the village.

Second—That in the latter part of August, the above mentioned official, having had his authority extended over the district of Jedeich, limitated his rule there by the seizure and imprisonment of the three teachers—lusel Jedeed, saleem chandly and Daond Suchman—who had been for many years known as Christians, and had, as members of the Protestant community, paid taxes into the Turkish Treasury.

Third—That he reason for their arrest was, cvidently, no other than the ract of their being Christians, as is shown by the circumstances that the Governor at the same time summoned all the Ansatriyeh Protestants in the district, and thus one suspected individual, who was apprehended, was belieded on producing satisfactory evidence that he was of the Ansatriyeh religion.

Fourth—That the arrest of these men took place on the Sabbath, the 7th of September, while they were assembled for worship; that on the 9th they were sent in chains to Tripoli, and that from Tripoli they were transferred to Damascus, which they reached on the 22d of September.

Firth—That on their arrival at Damisens they

chains to Tripoli, and that from Tripoli they were transferred to Damascus, which they reached on the 22d of September.

Fith—That on their arrival at Damascus they were imprisoned, maitreated and reproached on account of their religion, and finally, remaining firm in their procession, they were, by semblance of legal formainty, draited into the Turkish army, Stath—That, on Her Brittanio Majesty's Vice Consuls t Damascus applying to the Commander-in-Chief of the Turkish forces on behalf of one of the three, Saleem Kantaliy, who had been beaten and imprisoned, and was being Starved to make him conform to the rites of the Moslem faith, the Said Turkish officer, withough be had previously received full information of all the facts, deciared that there were no Christians in the army, and all who were enrolled in it must comport themselves as Moslems.

Seventh—That, not withstanding repeated corrections

siems. ath-That, notwithstanding repeated repre-

Secontia-Inat, notwithstanding repeated representations, these men are still detailed to this day (February II, 1875) as Mesicm conscripts, and reconsent the exercise of Christian worship.

The facts thus briefly stated "clearly snow that the Turkish officials have in this case infringed the religious liberty of the men in question, and by disregarding all remonstrance on the subject have exhibited a persistent determination to violate Article 9 of the Treaty of Faris, which ratifies the Hati Shereel, guaranteeing religious toleration to all subjects of the Sublime Porte, without distinction. No question is raised as to the legality of enrolling Christians as such in the Turkish army. The compraint is that these men have even singled out and treated as criminals, althout possessing of no other offence than that of being Diristians, and that, after being in an irregular insuner en-

rolled in the army, they have not been treated as Christians, but as Moslems.

That unoficeding men, heads of families wholly dependent on them, while quietly engaged in the humble and honest avocation of teachers, should be suddenly seized by order of government, chained as felous and driven before mounted norsomen, who held the ropes by which their arms were tightly bound behind their backs, until from sheer exhaustion they sank under the torture—that these men should thus be driven through the length of the land in the sight of an aignorant population, who knew of no crime laid to their charge except that they professed the religion of Christ; that when taey reached Damasous, the locus of that flerce massacre of 1860, they were imprisoned and multreated, their religion reviled and the exercise of its worship denied them, and that they should then be lilegally drafted into the army, as only condemned crimnals are forced into it; that all this, and much more of the like nature, should be done in the broad gaze of the whole islande population of Syria and Damasous, is not only a sad humiliation to all bearing the Christian name, but directly calculated to bring about a repe ition of the awint seenes of 1880, when thousands of Christians were seenes of 1899, when thousands of thristians were ruthlessly slaughtered. Fanaticism, in such a country and among a people so inflammable, is easily aroused, and if not checked in time may burst out into a widespread conflagration, which the government of the Sublime Porte may not be able either to control or extinguish.

An instance of the liberality of the Porte is given by the following letter from Latakia. The "order" was intended to suppress all Protestant mission schools in Syria:—

schools in Syria:-

was intended to suppress all Protestant mission schools in Syria:—

To THE EDITOR OF THE LEVANT HERALD!—

TO THE EDITOR OF THE LEVANT HERALD!—

SHA-HARVING TRAIL BY JOHN VALIABLE PAPER A devial of the issuing of an order for the suppression of foreign schools in this province, i beg to forward to you at translation of the substance of an order received here in September last, and communicated to all the consular agencies in this place. The injunction came from the Halvesarty (governor) direct, necompanied by a copy of a notification from the Vali governor general of Syria, founded on an order from the Grand Vizier. The order prohibited the building and opening of schools by foreigners, whoever they might be. This order etijoins upon the local autorities to "use all possible exertions that nothing of the kind may occur under your jurisdiction. And on the supposition that anything of this kind has taken place, you will prohibit it with the ulmost despatch, and cause such schools to be suspended and closed. The actual signature and seal appended to the order communicated here is that of Asciertaman Suppendent (all 1640).

By inserting this in your columns you will oblige yours, &c.,
LATAKIA, Jan. 37, 1875.

The animus of the Ottoman government is fur-

The animus of the Ottoman government is fur-ther diustrated by rate advices from Ezeroom, in Eastern Turker, received by the American Board, containing strong statements of the hostile action and the no less hostile inaction of the Turkish authorities toward Protestant missions:—

In former years the Protestant missions:—
In former years the Protestant paid their taxes as a separate people. This year they did the same, but are now expected to pay them once more through the representatives of the American community. A bed contributed by several churches in Maine to the contributed the several churches in Maine to the contribute the action at Ezeroom remains unbunk for want of government appearance of the protestants. A plot of ground in front of the caspel belonging to the government and exerty desired as the site of a church school is in the market for any buyers except the Protestants. Permission to build chapters me several out stations is retused, protection for native helpers withstawn, books detained in custofy and every evidence thus given of abstility.

"MADE TOO HOT TO HOLD HIM."

chapers in several out stations is retused, protection for native heipers withstrawn, books detained in custory and every evidence thus given of nosthity.

"MADE TOO HOT TO HOLD HIM."

Religious liberty exists in Turkey in the terms of the law, but we often find a difference between the law and the practice in its application here in Damascus. A recent "Fract of Fruithous here in Damascus." A recent "Fract of Fruithous here in Damascus. A recent "Fract of Fruithous here in Damascus. A recent "Fract of Fruithous here in Damascus." A recent "Fract of Fruithous here in Damascus. A recent "Fract of Fruithous here in Damascus. A recent "Fract of Fruithous here in Damascus. A recent "Fract of Fruithous here in the security in the proceeding of the place "mate too hot to hold him." and he finds it preferable to be ake himseli also to Expyr. In Damascus we have a Heilheed-Bularti, a Moslem court of inquisition, which includes most of the young usema (priests) of the city. They have a president, secretary, inspectors, &c. Their duty is to prevent the circulation of books and dortines contrary to the received opinious. The society is very active, and some of its inspectors have aircary examined all the Arabide books possessed by the correspondent of the Le want Heralt in Damascus. In Expyt books circulate freely, bearing to the people the results of modern research. Here, in this most ancient of oiles, we gony in the dignity of dulness, and occasionally grow excited over discoveries 500 years old. This is not as it will part of Durks wish it to be. Men may erect little barriers to stop he the oil truth, but the spirit of the mineteenth century is in its swell, and no human offorts can bar its progress. And sprely the Syrians deserve equal privileges with the Expytians.

rians deserve equal privileges with the Egyptians,

The discrepancies between the facts given by
your correspondent and the official statement of
the Forte are apparent. Nevertheless, the official statement of the Forte declares, "It is well
known that religious fluerty is practised in TurKey in the widest acceptation of the term." The
truth is that the Turkish government does not
propose to permit "the conversion of Mussulmen
to Caristianity," nor to restrain its military officers from indicting cruel punishment upon thosa
who have never been Mussulmen on their embracing Evangelican Christianity. Hence it is
with no surprise that Anglo-American residents in
Turkey, and others who are acquainted with the
poincy of the Porte and the batred of religious siberry in every sense of the word walca animates
of toman statessen, read the result of the deputations attempts to obtain an audience of the
Suitan.

The Czar of Russia condescended to receive a

Sultan.

The Czar of Russia condescended to receive a deputation of the Evangelical Alhance a short time ago, yet the Sultan of Turkey places himself and his decaying government figuer than the Czar! Weil it has been said, "Pride goeth before a fall." The violation of the mission premises, the The solders beat the wife of Saleem, took everything they could carry oik and what they could not they destroyed. They took the five men to a village half a mile beyond Pharma. They tound the men reading their testument. What's said the soldier, will you dare to read they ordered them to be put in chains. They called linked upon the soldier, will you dare to read they ordered them to be put in chains. They called linked upon the soldier, will you dare to read they ordered them to be put in chains. They called linked upon the soldier, will you age in our hands!" And they ordered them to be put in chains. They called linked upon the complaints put of the men were made to walk down to Latakia, a distance of twenty mics, in chains which were so heavy that they were obliged to raise them in heir hands to prevent their whole weight from bearing upon their limbs. When they reached here their imbs were suppurated from the chains. The wives and friends of the men are here and have been allowed to see them in they carry them in the search them before letting them in to see if they have any letters from the missionaries about them.

boul are attacking Americans and accusing them of all manner of evil. To illustrate how much dependence can be placed in the veracity of the Turkish Press I quote the following from the Levant Heraid of February 10, 1875:-

THE TURKISH PRESS AND THE EVANGELICAL ALLITHE TURKISH PRESS AND THE EVANGELICAL ALLIANCE.

Our attention has been directed to statements concerning the recent deputation of the Evangelical Alliance, published in the Standboul Turkish paper, the
Bossiret, of the 4th and 6th inst., and in the thark a
Pera paper printed in Turkish. The Bossiret purports to
quote the address which the deputation came from hondon for the purpose of presenting to the Suitan as "an
Address of thanks" Deputation came from hondon for the purpose of presenting to the Suitan as "an
Address of thanks," Dertending also to quote from our
columns, and thus announces the arrival of the
deputation:—The Evangelical Society of Lontion has sent a deputation to Constantinopie for the
purpose of expressing to his Majesty the cultan is
thanks and gratitude for the respect shown by his government for the principles of religious liberty and the
fidelity with which those principles have been observed." The cool anilacity of these faisehoods is
enough to take away one's breath. An earnest defence
of a cause is legitimate and proper, but with fair and
genuine weapons, not by gross misropres business of
lactic and distorted and fabricated quotations. What
feelings can the use of sation devices inspire other than
those of indignation and confempt? Is this the sort of
about an auxes, who read French or English, and are
acquainted with the real circumstances of the case,
think of this pitable exhibition on the part of the
Assertant the Canks?

NOT ENTITLED TO SYMPATHY OR SUPPORT. THE TURKISH PRESS AND THE EVANGELICAL ALLI-

NOT ENTITLED TO SYMPATHY OR SUPPORT. NOT ENTITIED TO SYMPATHY OR SUPPORT.

The Monammedan Power has by its recent conduct placed itself before the Christian nations of the earth in all its makedness and deformity. A government that uses mischood and gross misrepresentations to clock its secret purpose to deny all treaty obligations and stamp out, by its oppressive crucity, all liberty of conscience within its borders, is not entitled to sympathy or support. Severe justice should be meted out to it when occasion presents itself. John B. Hay,

Late Consul General for Syria and Palestine.

THE PACE EGG. TO THE EDITOR OF THE HERALD :-

Our good friend John Bull is a great man and a very curious animal, by no means incapable of performing wonderful feats, but you must feed him well. He must have everything about him solid and muscular. His poetry has always a strong taste of the roast beef of Old England. His Reformation was carried by his affection for the national dish. He found his constitution sadly redaced by centuries of fish and fasting; he preferred his roast beef and so he became a Protes-tant. No change in the climate of his country or the structure of his Parliament will persuade him to give up his traditional diet. Reform bills have

to give up his traditional diet. Reform bills have been passed, Corn laws repealed, Dises ablishment acts signed, but the pious ordinances of his table remain undisturbed. At Michaelmas he kills his goose, at Christmas he eats his plum pudding, on obrove Tusaday he tosses his pancases, on cood Friday he devours his not cross buns and on Easter bay he plays with his pace eggs.

The pace, or paschai, egg, nowever, is not confined to "Merrie England;" it is the common Easter symbot throughout old Christendom. In Russia the Easter eggs would highten any respectable hen out of her natural functions. The bird very justly declines to lay an egg which is as big as hers it, and flied with scissors, bookins, thimbles and hil the exquisite aggressive weapons of a lady's worsbox. Such is the oval casket of malaculte or ivory which the devoted Russian presents, as a paschal opering, to his lady, with the customary salivation, "the Lord is risen." In Britain they seldem go beyond the hen for their pace eggs. These they coll hard, paint with gold, silver and various colors, and so distribute them. A quaint redigious custom prevails in the more primitive parts of that country. Not long ago I witnessed a rade theatrical performance, which is repeated every year in Lancashire on Easter morning. A company of strolling players, known as "the pace eggers," appears belore the door and goes through a religious ourlesque. The two principal acrors with doggers! weres, bradish their painted

rolled in the army, they have not been treated as with the spoils of victory. The show throughout is nothing less than a reid of the old miracle is nothing less than a relic of the old miracle plays, representing the triumph of Herod and the resurrection of the Saviour, the chimney sweeper acting the part of Death, who surrenders the

acting the part of Death, who surrenders the Lord of life.

In tracing this Eastern symbol to its orign we must travel back further than the apostotic days. The emblematic egg of Caristianity has been carried down to us from the creation. The "gray fathers of the world" had their iegend that nature was shut up in one enormous egg, which foated over the dreary surface of chaos. By and by, becoming impregnated with genial heat, it broke and revealed all the forms of created beauty. The Hebrew historian tells us that "the spirit of God moved upon the face of the waters," that is, brooded over the mert and lieless mass, as the parent bird over the egg. Mitton has turned the scriptural metapaor into a sublime passage, in which he invokes the creative power of the Spirit of God:—

Thou from the first

Wast present, and with mighty wings outspread, Dove-like, sai'st propoling o'er the vast abyze and mai'st it pregnant.

And man's it pregnant.

Hence the pace egg has become the immemorial symbol of two creations—the Mosaic and the Christian. The resurrection of thrist was the spring or second birth of all things. Concealed within the narrow tomb of the Arimathean there slept for three dark days the embryo of more than human life, till, growing warm under the brooding presence of the Almighty, it burst its mortal shell to unfold its iree and unimpeded energies in evaluating the intelligible and regenerating the heart exalting the intellect and regenerating the heart of mankind. HENRY CARPENTER.

RELIGION AND GOOD NEIGHBORHOOD REQUIRE

"A Laborer" writes to the HERALD to remind its readers, especially his Catholic fellow citizens, that religion and good neighborhood alike call for the education of the people. It is natural, he says, that men should differ in opinions quite as much as they differ in appearance; but if every man will serve God faithfully according to his ability and knowledge no more can reasonably be expected. An intelligent knowledge of and love for God be declares will show itself in love toward our neighbors, and, according to Cathofic tenening, an manking, regardless of color, creed, country or condition, are our neighbors. And actions speak louder than words, and by them shall we be judged at the last day. Our correspondent thinks we cannot please God if we keep our reliow beings in ignorance, for we thereby subject them to injury, persecution and fraud. Our duty toward them requires that we give them the best education possible to be given, that they may thereby learn to know God and love Him. And retigious rivairy should stimulate and not impede this education, and our correspondent hopes the time is not distant when men will everywhere realize this and practise it. serve God faithfully according to his ability and

STOP THE CHURCH BELL NUISANCE. A correspondent writes us hoping we will second the efforts of the Board of Aldermen to prohibit the ringing of church bells, which he characterizes as an infolerable nuisance and stupid folly. There is certainly very little use for so much beil metal in a city ske this where mon can know the time of day by a public clock every few blocks. They may be useful in the country, but in cities there is noise enough without them.

HEALTH OF THE VENERABLE HENRY BOEHM. Father Boehm was very feeble last week, and for much of the time confined to his bed. He had desired to accept a warm invitation to meet the New Jersey Conference at its late session in New New Jersey Conference at its late session in New Brunswick, where he attended a conference in 1809, when there were no Methodists there. He also desired to visit Sm.rna, the seat of the Williamington Conference, where he met the Philadelphia Conference in 1800. Should he be able to be present, his centennial sermon, appointed a verage of the next session of the Newark Conference, will be delivered in Trinity church, Jersey Cicy. This aged father now lacks about two months of being 100 years old.

MINISTERIAL MOVEMENTS.

METHODIST. Mrs. Van Cott, the Evangelist, having completed

her three weeks' labors in Chicago, has gone to Fond du Lac. The Northwestern Christian Advocate tells of one "grasshoppered" preacher with a wife and three children who has spent thirty years in the ministry and who has received for his work this conference year but \$3 25. Not a very envious amount.

surely. The Northwestern Advocate reports conversions n the churches which, form its constituency-in Illinois, 771; in Iowa, 896; Minnesota, 263; Indiana, 459; Michigan, 307; Wisconsin, 25, and in many parts of those States revivals prevail, where no statistics are given this week.

Rev. J. O. Peck, of Centennary church, Chicago, has sustained a spinal injury by a rail whereby he is temporarily disabled.

The Rev. G. Darois, after taking a turn in the The Rev. G. Dardis, after taking a turn in the ministerial ranks of the Methodist Episcopal Churen, South, the Baptist Church and the Methodist Episcopal Churen. North, has now left the latter and gone to the African Methodist Episcopal Churen—same as the other, but a little darker colored. He expects to be transferred up in this yiemity.

Dr. J. P. Newman, of Washington and round the world, has just come into possessing of a garage of the state of the colored and the contents.

Dr. J. P. Newman, of Washington and round the world, has just come into possession of a generous briquest, leathing by the late Professor C. H. An thous, of Albany, an old-time friend of his. The imman Methodist Episcopal church at Great Neck, L. L., which began to live less than three years ago, has now a neat church edifice, a membership of sixty and a sunday school of 2.0 members, and last sunday they gave \$000 to the Missionary cause.

The Christian Advanta, of this city fluores out

At Quakertown, N. J., G. W. Horton, pastor,

At Clakertown, N. J., G. W. Horton, pastor, thirty-iour have professed conversion. Twenty-six have entered on probation.

The grasshoppers have driven 745 Methodist church members and 338 Sabbath scholars and eight teachers out of South Kausas within the past year. Two churches and three parsonages have been lost to the church also through the same

plague.

A corporation of Methodists has been formed in St. Louis, with a capital of \$25,600, to purchase and hold in perpetuity an Episcopal residence for Bishop Bowman and his successors in that dis-Ex Governor Evans, of Denver, Col., has donated three lots to the Methodists there, on one of which he is erecting a brown stone Guthic church, to cost \$3,000, at his own expense, also for the

Rev. Benjamin Tregaskis, Superintendent of Rev. Benjamin Tregaskis, Superintendent of Wesleyan Missions of tae west Coast of Airica, alter several months? visit to England for the purpose of recruiting his health, sailed a few days ago on his return to Sierra Leone. Mr. Tregaskis is a brother-in-law of Rev. J. W. Horne, of the New York East Conference.

Episcopalias.

The Rev. Benjamin Johnson, late rector of Christ church, Macon, Ga., began his labors as paster of the embryo Reiosmed Episcopal church in Baltimore last Sunday. He was six years in Macon, and he has been twenty five years in the ministry of the Protestant Episcopal church.

more last Sunday. He was six years in Macon, and he has been twenty five years in the ministry of the Protestant Episcopal church.

The Rev. Robert Nelson, Missionary to China, has been in St. Louis during the last month, presenting, in a very interesting way to several of the congregations, the work now doing in China of the Protestant optopal Church.

Bishop Wingheld expects to leave for his future home in Cantorina to-morrow. To-day he will confirm a number of his former parishioners.

The Bishop Meade Memorial caurch in Clarke county, Virginia, now needs only \$400 to complete it and have it dedicated free of debt. The confirma a number of his former parishioners.

The man have it dedicated free of debt. The confirma has an appeal to their friends for and to that extent.

The new diocese of Niagara, Canada, has chosen for its first bishop the venerable Archdeacon Fuller, who has been for youe years in the ministry. The trustees of Ocean Beach settlement, N. J., a mide south of Ocean Grove camp ground, have donated a lot of land on one of the fluest avenues in the village to the use of the Episcopal clergy. The latter now propose when they can raise \$6,000 to build thereon a house for ministerial recreation during the summer, and a control or chapei for a permanent society. It has the approval of the Bishop. A collection was taken up in the charges of this diocese on Good Friday for the support of the Jewish mission of the Protestant Episcopal caurch in this city.

The Rev. Wallace Carnahaan, who went to Western Texas an invalid about a jear ago, has entirely recovered his health.

The corner sone was recently laid of St. Philip's church, Palestine, Texas. St. Philip's church in Hearne, Texas, was dedicated recently.

The Rev. M. A. Hyde has resigned the charge of the Good Shepherd Mission, St. Louis, Mo.

The Rev. Charles S. Hate has resigned his hostion as assistant minister of St. Philip's church as assistant minister of St. Philip's church as assistant minister of St. Philip's church of the Protestant of

tion as assistant minister of St. Faul's cameural, Buffalo.

The Rev. Richard M. Hayden, having accepted the position of assistant minister of Grace church. Utica, N. Y., has resigned the rectorsamp of Grace church, Rutherfurd Park, N. J.

The Rev. James A. Woodward, having resigned the parisnes of Hope church, Fort Madison, and Grace church, Montrose, as also his chaplantey of the lowa State Penitentiary, has removed to Farm Ridge, LaSaile county, Ill.

The Rev. Richard Totten, late of Jeffersonville, Ind., has taken charge of All Saints' church, Tainet county.

Ind., has taken charge of All Saints' church, raisot county.

The Rev. Dr. William Stevens Perry, of Geneva, N. Y., Secretary of the House of Deputies, is going to England and the Continent in May, to be absent for several months. He goes by appointment of the General Convention to gather material for the "Centennial" inverty of the Protestant Episcopal church and to represent the board of Missions of the American Church in the May meeting of the Society for the Propagation of the Gospei in Furgical parts.

PRESSYTERIAN. The Interior organ of the Freshyterians of the West gives in its injest issue statistics of conversions and additions to the churches within the

Will heliade activate was in this city last work."
The Archielen of Boston was in this city last week on a brief visit. No official notice of his clevation to the Archielenscopate has yet come. This evening (Caser) the new St. James' church in Boston will be opened to the public to the first time. The church is one of the first time.

country.
The Rev. John Donohue, pastor of St. John the The Rev. John Donohue, pastor of St. John the Baptist's Roman Catholic church, North Buffalo, is reported as having died last Monday.

The Province of Oregon, established in 1846, now has a Catholic population of 25,009, provided with seventeen churches and eighteen priests.

There are 8,000 priests in Germany. Of these, only two have consented to accept the Falck laws in the administration of their paristes.

The annual collection for the support of the celesiastical students in St. Obartes' College, Batchow, will be taken up in all the churches of that timore, will be taken up in all the churches of that archdiocese to-day.

Father O'Keele, of Callan, recently gained a verdict of \$125 and costs for libel against Cardinal Cullen, but the full Court of Queen's Bench suosequently set this verdict aside and the case will be carried to a higher court.

carried to a higher court.

The Rev. A. F. Shahalelt, a prominent Baptist minister of Philadelphia, was builed hast horiday. He was forty-three years of age and had been about seventeen years in the ministry.

The resignation of Rev. C. L. Vall, at Oxford, N. Y., F. B. church. Is announced; also of Rev. A. B. Loomis, at Redheid, N. Y.; of Rev. M. Jefferson, at South Boston, Mass.; of Rev. G. W. Pendieton, at figuration, at figuration, at figuration, and figuration of the second country of the second c

con, N. J.

Calls have been extended to and accepted by Rev. S. W. Duncan, of Cleveland, Ohio, to Chechandu; by O. E. Mallory, of Batavia, N. Y., to Lowell, Mass.; by Rev. J. W. Brown, of Cameron, to Pultney, N. Y.; by Rev. J. W. Brown, of Cameron, to Pultney, N. Y.; by Rev. J. W. Crandan, of Lenex and New Lyme, Ohio, to Peland, N. Y.; by Rev. M. C. Brown, to Onconta, N. Y.; by Rev. S. A. Beabage, to theorge's Road, N. J.; by Rev. S. A. Beabage, to theorge's Road, N. J.; by Rev. S. A. Beabage, to the Carley of the Carley of the Martin, of Hamilton College, to Carleage, and by Mr. Theodore Leonary, of the same institution to linaca, N. Y.; by Dr. Randoloh, of Philadelphia, to Casisca, and by Rev. J. W. Custis, of Philadelphia, to Casisca, and by Rev. J. W. Custis, of Philadelphia, to Casisca, and by Rev. J. W. Custis, of Philadelphia, to Casisca, and by Rev. J. W. Custis, of Philadelphia, to Casisca, and to Rev. The Baptists of Chelsea, Mass., have one nearly completed.

English Baptists are organizing an excursion to Rome to be present at the decidation of Rev. Mr. Wall's new chapel and school rooms to be dedicated there this month. This missionary met with much opposition from the priests, and found it almost impossible to rent a dwelming for his mission house. Being shitt up to purchasing a place, and adapting it to his purpose, a wealthy bapist of England bought a house in a location admirably suited to be a centre of operations, and passed it over to Mr. Wall. The circumstances and occasion have moved enough enthusinstic Baptists to becomes a fixed lact.

A revival is in progress in the Baptist church in

The Rev. Mr. Lowman, of Lexington, S. C., was cut in pieces last week by a saw, at his brother's mill, in the vicinity. He was a minister of the Lutheran church.

Dr. Whitiam E. Tarbell, of Lynn, Mass., who goes out as missionary physician to Kin Kiang, China, will leave San Francisco on April 1 for his mission field. He gives up a large medical practice, and goes out both as minister and doctor.

Rev. Thomas Whilams, of Providence, is the oldest living graduate of Yale College, having been of the class of 1800, and is now hinely-six years old.

TEMPLE EMANUEL

THE MUTUAL INFLUENCE OF THE PULPIT . THE PEW-SERMON BY DR. GOTTHEIL. Yesterday morning, in the temple on Fifth ave-

me and Forty third street, Dr. Gottheil preached a sermon full of practical inquiries and suggestions on the mutual relations that should exist between a minister and his congregation and the influence which each exercises over the other. The basis of the discourse was Moses' recital of what the Lord had done for Israel, and especially how the Lord had been angry with him (Moses) because of the provocation of Israel at the smiting of the rock, so that he was not permitted to enter into the promised land. Moses, in this recital, does not hide the truth, but speaks of it in tones of compassion, and reminds the people of their many rebellious acts, and especially how the spies who brought back an evil report of the land caused their brethren's hearts to melt within them-as if the faithful shepherd would lay stress on the word and the lact that the troublers and the troubled were brothren. Then, applying this thought, the Doctor remarked that many of his hearers may remember the time when they met with discouragement where they expected support and sympathy. Perhaps it was

pected support and sympathy. Perhaps it was the old strice between the evil and the good in them, and they sought for words of sympathy from them, and they sought for words of sympathy from their brethren, with whom in days gone by they had held sweet counsel; but the old friendship is dead and the eye that once sparkled with sympathy is now cold and dark, and instead of the old words you are now told that your friend is Too Busy to Help OR Sympathizs with you. What, the Doctor asked, were their feelings teau? If brethren fall and forsake them it is vain to look for help from others, and the sting is deeply left. And have we not, said the Doctor, reason in these days to say our own of ethren, none more than they, make our hearts melt within us? In former days strangers, too, made our fathers' hearts melt, but our brethren whom we thought were true as oak now cause us pain. And except the most bigoted Gentiles there are hone now who do not rejoice at every cfort we make to reach the fulliment of our anctent promises. But our brethren make our hearts melt, and how can we rise to better things when our brethren utter

range of its circulation. as follows:—Illinois, 107; Indiana, 12; Onto, 123; Penusvivanna, 366; Kentucky, 21; Sinnesota, 80; Owa, 16; Missouri, 18; Kansas, 3; Nooraska, 20; Califorala, 20-besides retwins in other quarters for mine it mas no structure. The Rev. E. R. Brouse has resigned the pastorate of the First Pressylerian cauren in Mechanicsville, 17. The Rev. E. R. Brouse has resigned the pastorate of the First Pressylerian cauren in Mechanicsville, 17. The Rev. E. R. Brouse has resigned the pastorate of the Ratical States next month for a brief visit. The Rev. Joseph M. Afkinson has resigned the pastorate of the Ratical States next month for a brief visit. The Rev. Joseph M. Afkinson has resigned the pastorate of the Ratical Pressylerian cauren for the State Supreme Coort, has begun his career as secular unstiness.

Rev. S. C. George, of Chambersbury, Pa., has accepted a call to the Pressylerian cauren for the Rev. S. Thomas and Rocky Spring, Pa.

Rev. O. S. Thompson, late of Gamble Lawn church, St. Louis, has received a call to the Pressylerian churches of the Staville, III.

Mr. Lewis H. Mercy, O' Abutum Reminary, N. Y., has week received a call to the Pressylerian church at Pressylerian popens. They expect to finish their church edifice in the fall.

Mr. Lewis H. Mercy, O' Abutum Reminary, N. Y., has week received a call to the Pressylerian church at Pressylerian church a

THE EDUCATION DISCUSSION.

FATHER WALKER'S ATTACK ON THE PUBLIC SCHOOLS AND THE PROPOSITION FOR THE SCHOOL MONEYS CONSIDERED FAVORABLY AND ADVERSELY.

A city correspondent of the Freeman's Journal who professes to have received his education in the public schools, writes to that journal in a strain of bitter censure against the schools. He fails to perceive that his ability to write such a letter against the vices which, he says, exists in those schools is a rejutation of his charges. He declares that men whose morals are a byword with the students are allowed professors' chairs in the New York College; that almost all the graduates are rich men's sons, and that none but rich students are wanted in the college. He nually the vast majority belong to the poorer classes, and are by no means interior in ability to the rich. The natural inference, then, would be that the majority of graduates belong also to the poorer classes, or elso these fail to complete their college course and the institution before they graduate. The Freeman's Journal, in a spirit of hostility also comments editorially on the proposition of the representatives of Catholic schools to the Board of Education to be admitted under the care of the latter. The Journal declares that the public school system is founded on the plan of bidding God depart, that we want none of His ways. It intimates that society is breaking up and going to pieces because of the influence of the godless schools, and that it can be saved from dissolution only by the faithfulness of Catholics in disseminating their own religion. It does not think it wise or prudent to shut religion out of

think it wise or pradent to shut religion out of those schools between the hours of nine A. M. and three P. M., as proposed by the memorialists, and adds that such a proposition will not be accepted by the anti-Cataolic public unless they be shrewd enough to see that this promise, if honestly kept is a dehial of the Cathone latth. The Journa sums up its own position on the subject; it is not wining to be taxed by law eitner for infidel or Cataolic schools, though it is willing to give in charity to the latter according to its means.

A DEFENCE OF PATHER WALKER.

The New Jork Tublet takes up the Cadgel for Father Waiker against the Heraub. It first argues that the reverend pastor did not use the language may be to min; then that, if he did, the language was proper and shows his fathith ness in guarding the morals of the young of his flock and, moreover, admitting that if Father Waiker agings, it is only what has been Said by the bishops all over the world in their pastorais, and the Tablet heartly incorses it. The logic of this argument, instead of being against the Heraub, simply proves that the bishops and the Tablet are amende to the same condemnation as Father Waiker. For, admitting that he said what is impured to him, his language cannot be justified by any law of morals of 6 iming, and no attempt has yet been made to justify it. The Tablet then russ into an old rut to prove that the public schools are Godless and immoral and unworthy the support of Catholing. sion have moved enough enthusiastic Baptists to go on to the dedication. The mission, moreover, becomes a fixed fact.

A revival is in progress in the Baptist church in Randolph, near Boston, where many have recently found the Saviour; also in the Broadway church, South Boston, where many have recently found the Saviour; also in the Broadway church, South Boston, where the Revent of the Rev. A. Whitter more than seventy have been converted within two or three weeks; also in Eaton, N. Y., and in Twenty-minth street Baptist church, New York, where the Rev. Mr. Came on baptized several last Sunday, and in the Marcy avenue Baptist church, Brooklyn, where seventeen were baptized by Dr. Jeffrey last Sabbath, and also in the Tabernacle Baptist church, where seventeen were baptized by Dr. Jeffrey last Sabbath, and also in the Tabernacle Baptist church, where seventeen were baptized by Dr. Jeffrey last Sabbath, and also in the Tabernacle Baptist church, where seventeen were baptized by Dr. Jeffrey last Sabbath, and the Tablet hearthy indorses it. The logic of this argument, instead of being against the Health. It father Waiker against the Health. It first argues that the reverend pastor did not use the language was proper and shows his fathulness in guest that the reverend pastor did not use the language manuel to onin; then tid, the did not in the reverend pastor did not use the language was proper and shows his fathulness in the father Waiker against the reverend pastor did not use the language and the reverend pastor did not use the language and the reverend pastor did not use the language and the reverend pastor did not mit the reverend pastor did not in their pastor in the circular pastor did not in their pastor in the circular pastor did not in their pastor in their pastor has and the Tablet takes up the calculation as father Waiker. For, admitting that he said what the reverend pastor did not in their pastor in the circular pastor in the circular pastor in the circular pastor in the circular pastor in the circula

the cis, with the bills for this luxury, or of asking the State to support sectafian schools for any denomination. The Independent tunks the only answer that can be given to the proposition referred to is, not a dollar, directly or indirectly, in lurtherance of any such scheme. The Baptist Weekly considers the issue between Catholics and Prote tants is now made between Sectafian education and common school education, and that it must be met; that the former seek not only to drive the Bible out of sur public schools, but to break down our educational system altogether, and the Weekly is dersuaded that INTELLIGENT AMERICAN CUTIZENS WILL NEVER CONSENT to see that system destroyed without uttering their indignant protest. It intimates that the recent proposition has been incubating for some time, but is prompt forth at this time because the movers target has the time destroyed the State and the governments. The Christian Indeligation of the state of the sta

est living graduate of Yale College, having been of the class of 1800, and is now ninety-six years old.

The Congregational church in Rindge, N. H., proposed to repair its house. The members all gave up their pews except one. On the house being remodelled the old member took possession of all pew, and would not yield it to anyocay, no subject it to an able-bodded man, with the contract that he should not yield it to anyocay, no subject it to an able-bodded man, with the contract that he should not yield it to anyocay in the subject of all pews and yield and yi

catholes, the Review says, such all coubly.

The Golden Age thinks the Catholic proposition is more of a good thing than most Protestants care to appropriate, and the proposal is likely to fan from the unwillingness of our people to run the private mistitutions of any party or ect. The Christian at Work, quoting a passage from Father Walker's sermon, calls it

Christian at Work, and the Christian at Work and the Christian at the Christian Catagora of the cattonic state of our government and instructions a given to children a given to children a given to children a given to children a support of the given to children a given to children a support of the state. The catagora of the state of the state. The catagora of the state At its such language, embodying the senflment large a portron of the Catholic Church, which of so eil cauce serious doubts in the public must may we separate schools for Catholics can safely whether the send of the Catholic seals and the serious doubts in the public must may we separate schools for Catholics can safely whether the cash of Catholics can safely whether the cash of Catholics to the proposition of public school money than for the a schools. It breaks up the whole to the Catholic schools. It breaks up the whole a sectarian dath. Of our government and instructions. The second to the catholic school state and improduce the sufficient of the government and instructions. The second to the government and instructions. The second to the government and instructions. The second to the government and instructions. The sound not be proposition to the government and instructions. The sound not be government and instructions of Examiner and Chronical to the concurrage of supported by the money raised by taxes of the concurrage of the second to the concurrage of the cash of the second to the concurrage of the second to the second to the concurrage of the second to the others a second to the others as second to t